

ZULM KI MUKHTALIF SOORTE

✍ Mufti Taqi Usmani D.B.

Hinglish (Roman Script)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نحمدُهُ ونُصلي على رسولهِ الكريمِ - اما بعد.

ZULM KI MUKHTALIF SOORTE

Ye hadees Hazrat Abdullah Ibne Umar رضي الله عنه se marvi hai aur is hadees mein hajjatul vida ke kare hutbe ka ek hissa naqal farmaya hai, aur isme Nabie karim صلی اللہ علیہ والہ وسلم ne zindagi ke kuch usul bayan farmae hai, jaise baap apne bete ko rukhsat hote waqt nasihat karta hai, to wo us nasihat mein apni saari zindagi ka nichod pesh kar deta hai, jab baap apne beto ko aisi wasiyat karta hai, to Aap صلی اللہ علیہ والہ وسلم ki rahmat aur shafqat apni ummat par aulad se kahi zyada hai, is liye farmaya: shayad is saal ke baad me tum ko na dekh saku, yani meri tum se mulaqat is jaga na ho, is liye mein tum ko aisi baate bata raha hu jin ko tum palle bandh lo.

Allama Navvi رحمۃ اللہ علیہ farmayte hai, isme jaha aur bahut si baate zikar farmai hai, wahi par aap ne maseeh dajjal ka jo fitna aane wala hai uska bhi zikar farmaya hai.

MASEEH DAJJAL KI NISHANIYA:

Isme ye bhi bayan farmaya ke Allah Taala jitne bhi nabi dunya mein bheje unsab ne apni ummat ko dajjal ke fitne se daraya, ke ye fitna aane wala hai, kahi, tum is fitne ka shikar mat ho jana.

Hazrat Nooh عليه السلام ne apni ummat ko daraya, Hazrat Nooh عليه السلام ke baad jitne bhi nabi aae, sab ne apni ummat ko daraya.

Nabie karim ﷺ ne farmaya ke tum ko Dajjal ki nishaniya bata deta hu, Aap ﷺ ne farmaya:

wo nishani ye hai ke uski dahni aankh kaani hogi, be-shak tumhara rab kaana nahi hai, jab ke uski ek aankh aisi hogi jese ke pichka huva angoor hota hai, wo khudai ka dava karega, aur khudai ke dave ki dalil mein baaz aise kaam kar ke dikhaega, jis ko dekh kar logo ko shuba ho jaaega, masalan wo baarish barsana chahege, baarish baras jaaegi, iski waja se log dhoke mein pad jaaenge.

DAJJAL EK AANKH SE KAANA HOGA

Aur shariat ki istitilah mein aise kaamo ko

“istidraaj” kehte hai, yani Allah Taala ki taraf se baaz awqat kisi zalim aur fasiq, fajir, kafir ko dheel dedi jaati hai, is dheel mein baaz awqat wo aise kaam kar dikhata hai, jo kaam aadat ke khilaf aur “herat angez” kaam hote hai, ye “Istidraaj” aur aazmaish hai.

Nabie karim ﷺ ne farmaya: wo dajjal chahe kitne hi karishme dikhae, baarish barsae, ya koi aur kaam kare, lekin mein tumhe uski nishni bata raha hu, ke wo kaana hoga, aur uski dahni aankh pichke huve angoor ki tarah hogi, is liye isko dekh kar pehchan lena kyu ke tumhara khuda kaana nahi ho sakta.

KONSA DIN KONSA MAHINA

Phir iske baad Nabie karim ﷺ ne Sahabah رضی اللہ عنہم se puchha: ke aaj konsa din hai? Sahabah رضی اللہ عنہم ne arz kiya ya Rasoolullah ﷺ arfa ka din hai.

Aap ﷺ ne farmaya ke arfa ka din badi hurmat (honour) wala din hai.

Phir Aap ﷺ ne puchha, ke ye konsa mahina hai, Sahabah رضی اللہ عنہم ne kaha, ye zil hijjah ka mahina hai.

Aap ﷺ ne farmaya ye badi hurmat wala mahina hai.

Phir puchha, ye jaga konsi hai jaha mein khitab kar raha hu? Sahabah ne jawab diya ye arfat ka maidan hai.

Iske baad Aap ﷺ farmaya: dekho Aaj ka din kitni hurmat wala hai aur ye jaga jaha mein tum se khitab kar raha hu, ye kitni hurmat wali jaga hai, aur ye mahina jis mein mein tum se khitab kar raha hu, ye kitni hurmat wala hai, khub sun lo tumhari aapas mein ek doosre ki jaane, ek doosre ke maal, ek doosre ki aabroo, ek doosre par itni hi hurmat wali hai, jis tarah aaj ke din ki hurmat, aaj ki jaga ki hurmat, aur is mahine ki hurmat hai, is liye mere dunya se jane ke baad tum ek doosre ki jaan maal aur aabroo par hamlawar mat hona.

EK CHIZ KI HURMAT KABA KI HURMAT SE BHI ZYADA HAI:

Ek martaba Nabie karim ﷺ baitullah ka tawaf kar rahe the, tawaf karte huve aap ne

baitullah se khitaab karte huve farmaya:

Ae kaba! Ae baitullah! Tu kitni hurmat wala hai, tu kitni azmat wala hai, tu kitna muqaddas hai, Haz. Abdullah ibne Umar رضي الله عنه farmate hai iske baad Nabie karim صلی اللہ علیہ والہ وسلم ne muj se puchha, ye batao kaba se zyada taqaddus rakhne wali chiz kya hai?

Mein ne kaha "Allah aur uske Rasool hi behtar jaante hai", hame nahi maloom.

Us waqt Aap صلی اللہ علیہ والہ وسلم ne farmaya: ke haa Ek chiz aisi hai jiski hurmat kaba se bhi zyada hai, wo hai ek musalman ki jaan, uska maal, uski izzat, Aabroo.

Yani agar koi shakhs kisi musalman ki jaan par maal par, izzat, Aabroo, par na-haq hamla karta hai, to uska ye amal aisa hai jese koi baitullah ko gira de.

Jis tarah kaba ko girane wala zalim hai is se bada zalim wo shakhs hoga jo kisi insan par zulm kare, Nabie karim صلی اللہ علیہ والہ وسلم ne ek musalman ki jaan, maal, Aabroo ki haqiqat bayan farmai. (Ibne Maaja).

AAJ MUSALMAN KI JAAN MAKKHI, MACHHAR SE ZYADA BE-HAQIQAT

Lekin aaj ke daur mein musalman ki jaan itni hi be-haqiqat hai, balke makkhi, machhar se bhi zyada be-haqiqat.

Aaj na jaan ki koi qimat hai, na maal, aur aabroo ki koi qimat, doosre ka maal khagae to kha gae, doosre musalman ki aabroo par hamla karte huve uski geebat kardi to kardi, kisi musalman ki jaan leni hai to leli, koi parvah hi nahi.

Ek martaba ek "koofi" shakhs ne Hazrat Abdullah ibne Umar رضي الله عنه se masala puchha, ke halate ehram me mujse machhar mar gaya, to iska fidya aur kaffara kya ada karu?

Jawab mein unhone ne farmaya: khuda ke bande! Tujhe machhar ke marne ki to itni fikar ho rahi hai, aur tumhari qaum ne Nabie karim صلی اللہ علیہ والہ وسلم ke nawase ko shaheed kar diya, us waqt kaffare ka khyal nahi aaya, kya kaffara ada karu?

Aaj yehi soorat hai ke aaj musalman ko

machhar aur makkhi se zyada be-haqqat samaj rahe hai, aur maal aur aabroo ke baare mein khuli chhoot samaj rahe hai ke jo ji mein aaya kar liya iski koi fikar nahi ke mere paas doosre maal aaya hai (Bukhari).

AE ALLAH! AAP GAWAH RAHYEGA

Iske baad Aap ﷺ ne Aasman ki taraf sar utha kar farmaya: kya mein ne tableeg ka haq ada kar diya ya nahi?

Mein ne in sab ko bata diya aur tableeg ka haq ada kar diya.

Ae Allah! Aap gawah rahyega, aaj ke din mein ne in ke samne apni tableeg ka haq ada kar diya.

Iske baad aap ne farmaya: mere jane ke baad aisa na ho ke tum phir kufr ki taraf laut jao, aur ek doosre ki gardane maarne lago.

DOOSRE KI EK BAALISHT ZAMIN PAR QABZA KARNE KA AZAB

Hazrat Aaysha ﷺ farmati hai ke,

Nabie karim ﷺ ne irshad farmaya: jo shakhs

kisi doosre ki zamin balisht barabar bhi zulman qabza karle to qiyamat ke din 7 zamino ka tauq (haar) uske gale mein daala jaaega.

Ab sawal ye hai ke aadmi ka gala to chhota hota hai, 7 zamino ka "tauq" uske gale mein kese daala jaaega?

Muhaddisin ne iska ye mane bayan kiye hai ke is shakhs ko zamin ke andar dhasaya jaaega, zamin ke jo 7 tabqat hai unse bhi niche tak usko dhasaya jaaega.

Ye 7 zamino ka tauq banane ki aur zamin mein dhasane kya shakal hogi? Ham aur aap isko yaha nahi samaj sakte is liye ke ham apne mahol aur apne aas pados ki had tak hi jante hai, aur is se zyada ham kuch nahi jaante, aur aakhirat ke halat hamari sooch se bahar hai.

Bahar haal Nabie karim ﷺ ne ye khabar hame di hai, jiski sacchai mein koi "shuba" nahi hai,

Ab hadees ke alfaz mein gaur kare ke "baalisht" ka lafz laae, is se iski taraf ishara hai

ke ye zaroori nahi ke aadmi usi waqt gaasib (na-haq qabza karne wala) samja jaaega, jab wo lamba chod plot qabza karle, balke choti si zameen bhi na-haq cheen le, aur qabza karle, to wo bhi is azab mein dakhil hoga, aur Ulama e kiram ne farmaya ke kisi bhi tariqe se kisi doosre ki zamin ka istemal uski ijazat va marzi aur khushi ke khilaf kiya jae, wo isme dakhil hai.

KIRAYA DARI KA MUAHADA

Aaj kal ek waba (bimari) bahut aam ho gal hai wo ye ke makan ka malik koi aur hai, aur doosra aadmi usme kiraye se rehta hai, to shariat ka hukam ye hai ke jis waqt kiraya-daar is makan ko kiraya par le raha tha, us waqt kitni muddat ka muahada (agreement) huva tha?

Ab wo jitni bhi muddat ka huva tha, 3 saal, 5 saal, jab wo muddat guzar jaae, to iske baad ek din bhi malik ki marzi ke bager is makan mein rehna jayaz nahi, aur agar koi muddat muqarrar nahi ki thi, to fuqaha e kiram kehte hai, sirf ek mahine ki kiraya-daari motabar hogi, is surat har

mahine kiraya-daari ki tajdeed (renewal) karna hogi.

Bahar haal! Jab muddat poori ho jaae, to maalike makan ko ye haq hasil hai ke wo kiraye-daar se makan khali karale.

Lekin aaj kal ke qanoon mein kiraya-daar ko ye tahaffuz diya gaya hai ke baaz halat mein malik, makan khali nahi kara sakta hai, baaz log is qanoon ka faaida utha kar makan khali karne se inkaar kar dete hai, aur kehte hai ke ham to kiraya ada kar rahe hai.

Are bhai! Ye qanoon dunya ki had tak hi hai, jab aakhirat mein Allah Taala ke samne pesh honge to waha qanoon ka ye uzar qabul nahi hoga.

Is liye ke shariyatan wo qanoon aap ko makan par qabza baqi raakhne par majboor nahi kar sakta, agar malik makan chahe to khali kara sakta hai, chuke malike makan ki marzi ke bager us ghar mein reh rahe ho is liye wo kiraya dena bhi motabar nahi.

KHUSH DILI KE BAGER DOOSRE KA MAAL HALAAN NAHI

Ek aur hadees mein Nabie karim ﷺ ne irshad farmaya:

kisi bhi musalman ka maal uski khush-dili ke bager tumhare liye halal nahi, agar sharma sharmi mein diya wo bhi tumhare liye halal nahi.

Haa! Jaha ye maloom ho jaae, ke ye shakhs sooch samaj kar khush dili se apne ikhtiyar se de raha hai, phir wo maal halal hai.

lihaza wo kiraya daari jo zabar-dasti qanooni zor par karai jaati hai, wo kiraya-daari haaram ho jaati hai.

Aur kisi doosre ki zamin par is tarah qabza kar lena durust nahi, Allah Taala apni rahmat se ham sab ko is se bachne ki taufiq ata farmae. Aameen.

DOOSRE KI DIWAR KA ISTEMAL GASAB HAI (ZABAR-DASTI QABZA)

Aaj kal iska bhi riwaaj aam ho chuka hai aur koi shakhs isko bura bhi nahi samajta hai ke kisi

doosre ki deewar par "ishtihhaar" (poster) laga diya, ya naare likh diye, (slogan) aur uske natije saari deewar kaali ho rahi hai.

Ab zahir hai kisi doosre shakhs ki deewar ka istemal uski marzi va ijazat ke khilaf ye bhi gasab ke andar dakhil hai, lekin poori qaum is kaam par lagi huvi hai, badi badi islahi tahrike, anjumane (organisation) badi jamate, is mein muhtala hai, logo ke makanat aur deewaro ko kaali kar rahe hai, agar koi inko roke to rokne wala zulm kanishana bana diya jaata hai.

ISLAM KE DAWE-DAAR AUR GALAT KAAM

Lekin baaz martaba islami nizam ke dawee-daar, islami inquilab ke dawee-daar, wo khud ye kaam kar rahe hote hai, ab zehen mein kaise aae, ke ye gunah ka kaam ho raha hai? is liye ke ham khud hi islam ke "alam-bardaar" (jhandaa "flag" uthane wale) hai, to phir ye kaam na-jayaz aur haram kese huva?

Lekin khub samaj lijiye! Agar koi shakhs ye samje ke mein Allah Taala ki na-farmani kar ke, logo ke haq zaaye kar ke, islam nafiz

karunga, to yaad rakhye! Is tarah islami nizam kabhi nahi aasakta.

PEHLE IS 6 FEET PAR ISLAM NAFIZ KARLO

Allah Taala ne ne hame jis tarah islam ke nafiz karne ka hukam diya, isi tarah islam ke nafiz karne ka tariqa bhi batla diya, aur hamare zimme kuch faraiz, va huqooq aaid kar diye, jab tak unki pabandi nahi karenge, us waqt tak islam nafiz nahi ho sakta, aur poore mulk par islam nafiz karna to bahut bada kaam hai, kisi ek aadmi ka kaam nahi ke poore mulk mein islam nafiz karde, lekin ek saltanat aur mulk aisa hai jo Allah Taala ne har insan ko de rakha hai.

Wo hai "sar" se lekar "pav" tak ki hukumat, ye 5/6 feet ka "jism" is par har insan ki hukumat hai, aur har insan ko is par poora ikhtiyaar hai, koi doosra shakhs isme dakhal dene wala nahi hai, bhai! Pehle is 5, 6, ki hukumat par to islam nafiz (qaaim) karlo, is jism ko to Allah Taala aur Rasool ﷺ ke hukam ke taabe karlo, agar koi is jism par islam nafiz nahi kar sakta, wo kaise poore mulk par islam nafiz karega.

SIYAH-KAARI POORI QAUM KA MUQADDAR BAN CHUKI HAI

Bahar haal! Aaj kisi mohalle mein nikal jaao, to koi deewar aisi nahi milegi, jis par naare na likhe huve ho, saari deeware kaali hai, saara sahar siyah ho raha hai, aur dar-haqiqat ye siyah-kaari puri qaum ka muqaddar ban chuki hai, koi tokne wala nahi, koi isko gunah bhi nahi samajta,

Nabie karim ﷺ farma rahe hai: agar kisi shakhs ne ek balisht bhar zamin doosre ki na-jayaz tariqe par istemal ki to qiyamat ke din uske gale mein 7 zamino ka tauq daala jaaega. (Bukhari).

YE SAB BAATE DEEN KA HISSA HAI

Khub samaj lijiye! Ye sab baate deen ka hissa hai, agar kisi ke zehen mein ye hai ke deen sirf masjid mein musalla, aur jaae namaz par huva karta hai, to wo shakhs apne zehen se ye baat nikal de,

Allah Taala ne hame har jaga musalman banaya hai, hamara har qol, fel, hamari naqlo harkat, Allah aur Rasool ke hukam ke taabe

honi chahye, chuke is kaam ke gunah hone ka ahsas nahi, is liye is par sharmindagi bhi nahi hoti, aur is liye is par koi doosra shakhs tokta bhi nahi, ke tum ye jo kaam kar rahe ho ye gunah hai, is liye har ek ye samajta hai ye jayaz hai, halaa ke ye kaam na-jayaz aur haram hai.

MASJIDO KI DEEWARE BHI MAHFOOZ NAHI

Aur to aur ab to masjido ki deeware bhi is se nahi bach saki hai, ab ye masjid, jo Allah ka ghar hai, to isko is kaam ke liye istemal karna, aur bhi bura kaam hai, haa! Koi jaga aisi hai, ke jis ke baare mein maloom ho ke is par ishtihar lagane se kisi ko aiteraz nahi hoga, to aisi jaga ishtihar lagane mein koi haraj nahi.

lekin is tarah bager faraq ke doosro ki deeware istemal karna haram aur na-jayaz hai, aur zulm aur gasab sirf ye nahi ke kisi ki zamin cheen lena, balke har wo chiz jo bager malik ki razamandi aur khushi ke istemal kare, wo sab iske andar dakhil hai,

Ab fuqaha ne likha hai: ke ghar ki chhat par "parnaala" jo nikalte hai. Wo kitna lamba nikal

sakte hai, is liye ke iski milkiyat to itni hi hai, jitna uska ghar hai, aur jo fiza (open space) ka jo hissa apne parnale ke liye istemal mein laaega, to wo kitana istemal kar sakte hai, agar us se zyada fiza mein nikale to wo na-jayaz hai, fuqaha ne yaha tak bahas ki hai.

Khali jaga par qabza karna haram hai

Ab to hamara ye haal ho gaya hai ke jab dekha ke khali jaga padi hai, chalo qabza karlo, aur kisi ek ki maaliki ki chiz par qabza karlena to bura he hi; lekin agar kisi mushtarak (jiske bahut se maalik ho) chiz par qabza kar liya to ye us se zyada bura hai, is liye ke kisi ek ki chiz par qabza karliya to jab kabhi taubah ki taufiq hogi to us shakhs se maafi maangli to maaf ho jaaega, lekin agar poori qaum ki mushtarak chiz par qabza karliya, ab kis kis se maafi maangta phirega, aur kis kis se apna haq maaf karata phirega, is liye ye mamla bada sangin hai.

Nabie karim ﷺ ne jo talim di hai us me ye sab baate dakhil aur shamil hai, Allah Taala hame in baato ko samjane aur in par amal karne ki taufiq ata farmae. Aameen.

AHTEJAJ (PROTEST) KE NAAM PAR DOOSRO KA NUQSAN

Aajkal muashare mein ajeeb rivaj chal pada hai, in chizo ki taraf kisi ka dhyan hi nahi jaata, masalan kisi chiz par ahtejaj ke liye tehrik chal rahi hai, aur hadtal ho gai, juloos nikal aaya, aur ab juloos ke samne jo aaya, uske upar patthar maara ja raha hai, car, bus, jo guzra us par patthar maar rahe hai, ab koi jiye ya mare, kisi ki jaan jaae, ya maal tabah ho, inko iski koi parvah nahi, aur iske zarie apne jazbaat ka izhar ho raha hai, aur jamhuriyat (democracy) ke naam par hamari qaum ne ye kaam sikha hai.

DOOSRE KA MAAL KHUSH-DILI KE BAGER HALAL NAHI

Nabie karim ﷺ ne hame ye baat sikhai ke khush-dili ke bager doosre ka maal halal nahi, fuqaha ne is hadees ki tashreeh mein yaha tak likha hai ke agar kisi shakhs ne apni koi chiz doosre ko de di, to wo ijazat bhi motabar nahi, is liye ke dekhna hoga ki ye khush-dili se ijazat di hai ya nahi?

AISA CHANDA HALAL NAHI

Masalan majmae aam mein kisi maqsad ke liye chanda ho raha hai aur targib di jaa rahi hai ke har aadmi isme chanda de, aur isme har aadmi ka naam lekar chanda maanga jaata hai ke aap bhi chanda de dijiye, ab is majma mein sharmindagi ki waja se aadmi ye nahi keh sakta ke mein chanda nahi de sakta, wo ye sochta hai ke agar mein ne chanda nahi diya to meri naak kat jaaegi, aur majma mein meri bad-naami hogi, chunanche bad-naami se bachne ke liye chanda de diya.

Hazrat Thanvi رحمۃ اللہ علیہ farmate hai is tarah jo chanda wasool kiya gaya, wo chanda halal nahi haram hai, is liye ke wo chanda khush dili se nahi diya gaya, balke zabar-dasti liya gaya.

BAA-ASAR SHAKHSIYAT KA CHANDA KARNA DURUST NAHI

Is liye Hazrat Thanvi رحمۃ اللہ علیہ farmate hai: ke jo log kisi kaam ke liye chanda karne jaate hai to chanda ke liye kisi aise baa-asar aadmi ko saath lejaana ke jiski baat ko rad na kar sake, ye dar-

haqiqat chand nahi balke shakhsyat ka dabao daalna hai, is liye ke jab samne wala dekhega, ke itna bada aadmi mer yaha chal kar aaya hai, to iski majal nahi ke inkaar kare, lihaza ye chanda khush-dili se nahi huva is liye ye chanda nahi balke gasab hogaya.

Is liye Hazrat Thanvi رحمۃ اللہ علیہ farmate hai: musalman banna, aur aalim banna to baad ki baat hai, sab se pehla kaam ye hai ke pehle aadmi bano, insan bano, farmaya karte the, agar tumhe sufi aur buzurg banna hai to is ke liye bahut si khanqahe khuli huvi hai, waha chale jaao,

Haa! Aadmi banna hai to yaha thanvi bhawan aajao, is liye ke yaha aadmi banae jaate hai, akhlaq aur aadab ke zarie.

ZAALIM KO DHEEL DI JAATI HAI

Hazrat Abu Moosa Ashari رضی اللہ عنہ rivayat karte hai ke Nabie karim صلی اللہ علیہ وسلم ne irshad farmaya: Allah Taala baaz awqat zaalim ko dheel dete hai nahi, masalan ek shakhs zulm kar raha hai to isko zulm karne ka moka diya jaata hai, bahut si

martaba isko fauran nahi pakadte, balke dheel dete hai Allah Taala bachae aamin.

Ye dheel khud azab ki ek shakal hai, bahut khusnasib hai wo shakhs jis se koi kaam nahaq huva, aur Allah Taala ne foran us amal ka badla dekar nimta diya, lekin jis shakhs ko zulm karne ki dheel dedi ke gunah karte raho, jiska matlab ye hai ke uske naamae amal mein zulm aur gunaho ka izafa ho raha hai aur is dheel ka anjaam ye hota hai ke phir achanak Allah Taala isko pakadte hai to ab wo bhag nahi sakta.

Allah Taala ki pakad badi sakht hai

Is par Quran ki ayat Surah Hood/103 tilawat farmai tarjama: jo bastiya zulm ka irtikab kar rahi hoti hai, un par Allah Taala ki pakad is tarah aati hai ke shuru mein inko dheel di jaati hai inko doosro par zulm karne ka khub moka diya jata hai lekin baad mein achanak Allah Taala ki taraf se pakad aati hai, aur Allah Taala ki pakad badi sakht hai.

Ek aur jaga Quran ne farmaya: Allah Taala ne

farmaya inko dheel deta hu, aur meri tadbeer bhi badi mazboot tadbeer hoti hai.

Shuru mein Allah Taala "bardasht" (hilm) ka muzhara farmate hai, lekin jab Allah Taala ki taraf se pakad hoti hai, to ek dam se hoti hai ke phir aadmi chhot nahi sakta.

AAJ DUNYA MEIN MAAFI TALAFI KARLO

Hazrat Abu Huraira رضي الله عنه rivayat karte hai Nabie karim صلی اللہ علیہ والہ وسلم ne irshad farmaya: jis shakhs par kisi insaan ka haq wajib ho, aur usne doosre par zulm kiya ho, chahe wo zulm uski jaan par kiya ho ya aabroo par kiya ho, isko chahye ke aaj maafi maang kar isko apne liye halal kar le, us din se pehle jis din na to dinar hoga na dirham, aaj to kisi ko paisa dekar iske haq ki talafi ho sakti hai.

Ek waqt aisa aane wala hai jab na ye paisa hoga na dirham o dinar hoge na sona chandi, phir kya hoha?

Farmaya: agar iske namae amal mein nekiya hongi to is mazloom ko de di jaengi, aur agar nekiya na hogi, to is mazloom ke gunah uske

namae amal me dal diye jaenge, lihaza us din se pehle logo se maafi maanglo, aur unke huqooq ada larlo.

NABIE KARIM ﷺ KA MAJMAE AAM MEIN ELAAN

Bataiye Nabie karim ﷺ se zyada haq ada karne wala kon ho sakta hai? Lekin ek martaba khud Nabie karim ﷺ ne majme mein elaan farmaya

Agar mein ne kisi ka haq zaye kiya ho ya kisi ka maal liya ho ya kisi ki jaan ki haq talfi ki ho, wo aaj muj se badla lele, agar kisi ko na-haq jani nuqsan pohchaya ho to apna jism pesh karta hu, wo aakar muj se badla lele, agar kisi ka rupiya paisa ho to wo aaj muj se aakar lele, mein ada karne ko tayyar hu. (Tabrani Awsat/2629).

EK SAHABI KA BADLA LENE KA IRADA KARNA

Ek sahabi khade huve aur arz kiya ya Rasoolallah! Aap ne muje mara tha,

Aap ﷺ ne farmaya: muje yaad nahi, mene kabhi tumhe mara ho, lekin agar tumhe yaad

hai to tum badla lelo, meri pith hazir hai,

Un sahabi ne arz kiya ya Rasoolallah! Jis waqt aap ne mara tha us waqt mer badan par kapda nahi tha, aur barabari us waqt hogi jab aap ke badan par bhi kapda nahi ho.

Nabie karim ﷺ ne farmaya: achha! Mein bhi apni pith se kapda hata deta hu, chunanche Aap ﷺ ne kapda hata diya:

wo sahabi ghoom kar gae, aur jaa kar Aap ﷺ ki pith par jo muhre nabuwwat thi usko bosa diya aur arz kiya ya Rasoolallah! Mera maqsad to yehi tha badla lena nahi tha. (Abu Dawood/5224).

MARNE SE PEHLE MAAFI MAANG LO

Bahar haal! Un sahabi ka maqsad jo bhi ho, lekin Nabie karim ﷺ ka maqsad apni ummat ko talim dena tha ke jab wo zaat har galati se paak hai aur har gunah se masoom hai, aur jiske baare me ye khyal bhi nahi kya ja sakta ke aap ne kisi ka haq zaye kiya ho, jab wo majme mein elaan kar rahe hai, to ham aur aap kis ginti mein hai, lihaza har musalman ko

chahye ke wo marne se pehle logo se maafi maangne ka ahtemam karle.

WARNA YAHA AANE AUR WAAZ SUNNE KA KOI FAAIDA NAHI

Ye jo baate zikar ki inka maqsad sirf waaz aur taqreer sunna sunana nahi, balke in bato sunkar amal ka jazba peda ho, ab ham me se har shakhs subah se sham tak ki guzri huvi zindagi ka jayeza le ke mere kin logo se talluqat hai, aur mein ne kin logo ki haq talfi ki hai, aur kin logo ke haq zaye kiye hai, aur aaj is haq koo maaf kara ne ki fikar kare, agar ham aisa nahi karte to hamare yaha bethne aur sunne ka koi faaida nahi.

MEIN ALLAH TAALA SE IS HAAL MEIN ME MULAQAT KARNA CHAHTA HU

Ek hadees me hai Hazrat Anas رضي الله عنه farmate hai hai, ke ek martaba madina me mehengai ho gai, aur chizo ke bhao chadh gae,

to baaz sahabah ne Aap صلى الله عليه وآله وسلم se arz kiya ya Rasoolallah! mehengai bahut zyada ho gai log

pareshan hai, Aap ﷺ tamam chizo ke bhao muqarrar kar de, ke log is se zyada qimat par farokht na kare, is moke par Nabie karim ﷺ ne do jumle irshad farmaya:

Allah Taala hi hai jo tangi karta hai aur kushadgi karta hai, aur Allah Taala hi hai jo rizq deta hai aur jo bazar mein qimat muqarrar karta hai,

aur doosra jumla irshad farmaya: mein chata hu ke Allah Taala ke samne is haal mein hazir hu, ke Allah ke kisi bande ka koi haq mere zimme na ho.

Matlab ye ke agar mein ne apni taraf se koi qimat muqarrar kar di, aur ho sakta hai is qimat muqarrar karne mein muj se kuch kami zyadti ho jaae, aur jo chiz jis ki hai isko aslan ye haq hai ke wo isko jis qimat par chahe, farokht kare, ab agar kisi chiz ki mein qimat muqarrar karu, jo uske halat ke munasib na ho, aur uske natije mein jitna nafa usko milna chahye wo nafa usko na milega to uska haq mere zimme aagaya, aur mein ye chahta hu,

jab mein Allah Taala ke samne pesh hu, to kisi ka koi haq mere zime na rahe.

CHIZO KI QIMAT MUQARRAR KARNE KA HUKAM

Fuqaha ne is hadees ki sharah me likha hai ke jab tajir bahut zyada chizo ki qimate badha de, ke jiski waja se aam logo ko pareshni aur tangi pesh aane lage, to is surat mein hukumat ko sharan chizo ka bhao muqarrar karne ka haq hasil hai, lekin Nabie karim ﷺ ne bhao is liye muqarrar nahi kiya, ke kahi aisa na ho ke me koi bhao muqarrar kar du, aur wo muqarrar kiya huva bhao tajir ki laagat mein na aata ho, to uske natije me meri taraf se zyadti ho jaegi.

MAAFI TALAFI KI FIKAR KARO

Jab Nabie karim ﷺ ko itni fikar hai jinke baare mein elaan ho chuka hai, awwal to un par koi gunah hi nahi hai, aur agar chhoti moti chook bhi ho gai ho to Allah Taala ki taraf se elan farmadiya gaya hai, ke aap ki agli pichhli sab bhul chuk maaf, jab aap ko ye fikar hai, to

ham kis ginti mein hai, is liye aaj hi se ham ko ye fikar karni hai apne tamam talluq walo se jo haq talfiya huvi hai, unko maaf karane ki fikar karni hai, Allah Taala ham sab ko iski taufiq ata farmae aameen.

Ek ABA KIWAJA SE JAHANNAM KA MUSTAHIQ

Hazrat abdulallah bin Amr رضي الله عنه farmate hai ke Nabie karim صلی اللہ علیہ والہ وسلم ne apne saman aur godown par nigrani ke liye ek shakhs ko muqarrar farmaya tha, jaise aajkal store hota hai, is tariqe ba-tor storekeeper inko saman ki hifazat ke liye muqarrar kiya tha, inka naam tha "kirkirah" unka intiqal ho gaya, kisi ne ja kar Nabie karim صلی اللہ علیہ والہ وسلم ko ittila di,

Aap صلی اللہ علیہ والہ وسلم ne farmaya: wo jahannam mein hai. Chunanche sahabah badi fikar huvi ke aisi kya baat huvi, tahqiq karne par pata chala ke jis saman ki nigrani unke zimme thi usme se ek aba ki gad bad ho gai thi iske natije mein Nabie karim صلی اللہ علیہ والہ وسلم ne farmaya: wo jahannami hai.

EK CHADAR KI WAJA SE MEIN NE USKO JAHANNAM MEIN DEKHA HAI

Ek aur waqia gazwae khaibar ke moke par pesh aaya ek sahaba Nabie karim ﷺ ke saath the, jo kuffar ke saath badi bahaduri se lad rahe the, aur ladte ladte shaheed huve,

jab sahabah ﷺ ne shaheed hone walo ka zikar kiya ke fala fala shaheed ho gae, un sahab ka bhi naam liya, ke wo bhi shaheed ho gaya, ab zahir hai jo shakhs Allah Taala ke raste mein jihad karte huve shaheed huva ho, uske baare mein yahi guman hoga ke wo jannati hai,

Nabie karim ﷺ ne farmaya: hargiz nahi! kyu ke mein ne usko ek chadar ki waja se jahannam mein dekha hai, jo isne maale ganeemat mein se khiyanat kar li thi, ye wo shakhs tha jisne Nabie karim ﷺ ki ziyarat ki, aur jo jihad karta raha, aur bahaduri se ladta raha, lekin chuke musalmano ke maal mein se na-haq ek chadar le li thi, is ki waja se uske saath ye mamla huva.

YE KHIYANAT AUR ZULM HAI

Is se ishara hai is taraf ki ye mat samjo ke ye chiz chhoti si to hai, agar le liye to kya huva, nahi ye khiyanat aur zulm hai, ab ye baat samjne ki hai ke hadees mein aata hai ke vuzu aur namaz se bahut se gunah maaf hote hai, aur jisne haj kar liya to wo aisa hai jese ke aaj maa ke pet se peda huva, yani gunaho se bilkul paak va saaf ho jaaega.

HUQOOQ-UL IBAD TAUBA SE MAAF NAHI HOTE

Khub samaj le!! Tamam amal se jo gunaho ki maafi hai wo huqooq-ul ibad se mutalliq nahi hai, unse jo gunah maaf hote wo chote gunah hai, aur bade gunah tauba ke bager maaf nahi hote, aur tauba se wo bade gunah maaf hote hai, jin ka talluq Allah Taala se hota hai, aur jo gunah bando ke haq se talluq rakhte hai, wo tauba se bhi maaf nahi hote, jab tak sahibe haq maaf na kar de.

KYA MER SAB GUNAH MAAF HO JAAENGES?

Hazrat Abu Qatada رضي الله عنه farmate hai; ek martaba Nabie karim صلی اللہ علیہ وسلم sahabah رضي الله عنه ke majme

mein khade huve aur Aap ﷺ ne sahabah ﷺ ke samne khutba diya, is khutbe mein Aap ﷺ ne farmaya:

Allah Taala ke raste mein jihad karna, aur imaan lana, ye saare amal me sab se afzal hai, ek sahabi khade huve aur arz kya ya Rasoolallah! Aap jihad ki fazilat bayan farma rahe hai, agar mein Allah Taala ke raste mein shaheed ho jaau, to kya mere saare gunah maaf ho jaaenge? Shuru mein Aap ﷺ ne farmaya haa! Agar tum jihad mein shaheed ho gae, aur koi dunyavi maqsad bhi nahi hai, to yaqinan saare gunah maaf ho jaaenge.

BANDE KA HAQ SHAHADAT SE MAAF NAHI HOGA

Ye sunkar wo sahabi bahut khush huve; lekin thodi der guzri thi ke Nabie karim ﷺ ne in sahabi se farmaya:

tum ne kya sawal kiya tha, zara dobara sawal karna, chunanche un sahabi ne dobara sawal dohraya,

Aap ﷺ farmaya: haa! Tumhare gunah maaf ho jaaenge, ba-sharteke tum be-sabri ka

muzahara na karo, aur Allah Taala ki razamandi maqsood ho, riyakaari na ho, aur tum aage badh rahe ho, pichhe na hat rahe ho, isi halat mein shaeed ho gae to Allah Taala tumhare saare gunah maaf farma denge,

siwae "qarz" ke, qarz se murad ye hai ke agar kisi bande ka koi haq tum par wajib tha, to wo maaf nahi hoga, aur abhi abhi Hazrat jibrail عليه السلام mere paas Allah Taala ki taraf se aae the, aur unhone ne farmaya:

ke tum ye izafa karke jawab de do, taake log galat fehmi mein na rahe.

MUJE US SHAKHS SE NAFRAT HO JATI HAI

Hazrat Thanvi رحمته الله farmaya karte the: jo log mere sath islahi talluq qaaim kiye huve hai, agar unme se kisi ke baare mein maloom hota hai ke usse wazaif aur mamoolat chhoot gae hai to muje zyada afsos nahi hota, agar kisi ke baare mein ye maloom ho ke isne fala waqt ki namaz chhod di hai is muje ranj aur sadma hota hai, ke isne ek bade gunah ka irtikab kiya hai, lekin agar kisi ke baare mein ye muje ye

maloom hota hai ke isne Allah Taala ke kisi bande ka haq zaye kiya hai to muje us shakhs se nafrat ho jaati hai, is liye ke namaz chod di hai to iski talafi mumkin hai, wo is tarah ke iski qaza karle, aur tauba karle, to wo gunah maaf ho jaaega, lekin agar kisi bande ka haq zaye kar diya, aur phir usko maaf na kara saka to aakhirat mein uski pakad hogi.

WO AAG KA TAKDA HAI JO MEIN ISKO DE RAHA HU

Hazrat Umme Salma رضي الله عنها rivayat karti hai Nabie karim صلی اللہ علیہ وسلم ne irshad farmaya: jiska khulasa ye hai ke tum log mere paas apne jhagdo ke fesle karane ke liye aate ho, lihaza mein to gavahiyo ki bunyad par fesla karta hu, lekin baaz awqat aisa hota hai ke koi shakhs apni taaeed aur dalil mein zyada mazboot ho, aur uske natije mein mein us dalil se mutassir hokar fesla kar du, halake wo haqiqt mein haq par nahi hoga, wo khud bhi jaanta hai ke mein jhoota hu, to wo shakhs khub samaj le! Mere is fesle se aakhirat mein isko koi faaida nahi hoga, balke jo maal mein isko de raha hu, wo aag ka ek tukda hai, isko chahye ke wo ise istemal na kare.

NABIE KARIM ﷺ KE FESLE BA-WAJOOD HALAL NAHI HOGA

Aap andaza lagaiye! Nabie karim ﷺ kisi ke haq mein fesla farma de ke ye haq tera hai, is se zyada mazboot dalil aur kya ho sakti hai; lekin Nabie karim ﷺ farma rahe hai, chuke haqiqat mein wo tera nahi hai, is liye tumhara usko istemal karna halal nahi, wo jahannam ka angara hai jo tum le rahe ho.

YE JEET BAHUT BADI HAAR HAI

Aaj ham log muqaddme karte hai aur jhoote gawah lakar galat dalil la kar qazi ko marub kar de, aur apne haq mein fesle le le, aur is par khush hai ke ham jeet gae, lekin Nabie karim ﷺ farma rahe hai ke ye jeet bahut badi haar hai, is liye ke is jeet ke zarie tum jahannam ke angare khareed rahe ho, Allah Taala ham ko min baato par amal karne ki taufiq ata farmae, aur doosro ke haq ada karne ki taufiq ata farmae. Aameen.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Reference: Islaahi Kutbat Urdu V23, mein se is Majmoon Ka Khulasa Kiya Gaya Hai.